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## NINETY-SECOND REGULAR MEETING, March 3, 1885.

Major J. W. POWELL, the President, in the Chair.

The Secretary being absent the minutes were not read. The President announced that on account of the small attendance the Council had thought best to defer the regular program till another meeting, and that a portion of the time would be occupied by himself. He then addressed the Society upon Patriarchy, and the conditions of savage society which preceded and led to it.

He was followed by Mr. Cushing in some remarks upon artificial age and parentage among the Zúñis, illustrated by his own experience.

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NINETY-THIRD REGULAR MEETING, March 17th, 1885.

Major J. W. POWELL, President, in the Chair.

The Secretary of the Council announced the election of Prof. W. C. Kerr, of Raleigh, N. C., as a corresponding member, and Mr. E. R. L. Gould, of Washington, D. C., as an active member of the Society.

The following papers were then read :

“STUDY OF THE CIRCULAR ROOMS IN THE ANCIENT PUEBLOS,”  
by Mr. VICTOR MINDELEFF.

“CIRCULAR ARCHITECTURE AMONG THE ANCIENT PERUVIANS,”  
by Mr. W. H. HOLMES.

## DISCUSSION.

Prof. MASON. A very interesting separation has been made by the speakers of the evening without design. The subject for discussion is “Circular Architecture of the American Aborigines.” Now in discussing this theme we may have regard either to structure or function. If Mr. Turner had not been called away he would have told us of the Eskimo *igloo*, or winter temporary hut of ice or snow; Mr. Mindeleff described at length the circular rooms in the pueblo structures of our southwest territory, and Mr. Holmes has dwelt upon the chulpas. Structurally we have the material at hand

wrought into the most natural shape for a cist or cell, the most simple being that of the Eskimo, the most complex, the chulpa of dressed stone. Now as to function, they differ very curiously, the igloo teems with daily life, the estufa is open to ceremony and conventions, the chulpa is a sealed tomb. The Eskimo has a council chamber, a place of public meeting in the permanent underground dwelling. The Chibchas and Peruvians had both dwelling and meeting places apart. Descending the continent from north to south it is curious to notice the transfer of function in circular architecture from dwelling place to meeting place, from meeting place to tomb.

Mr. Arthur Mitchell, in his admirable work, "The Past in the Present," has shown us how old arts degenerate as new arts arise. The reason is not far to seek. When our Indians were brought face to face with the civilization of the whites, the bright, intelligent, susceptible individuals and tribes dropped at once their old arts and took on the new. The old, the dull, the conservative clung to former things, which degenerated in their hands. On the whole there was progress, but many things in the onward mass were moving backward.

So it is with civilization at large—families, gentes, tribes—whole nations and races disappear; but new and better families—gentes, tribes, nations, and races take their places.

Mr. J. H. BLODGETT said the remarks as to a sinking class of persons in this city and elsewhere, call to mind an investigation carefully made and recorded about 1810 in the city of Glasgow in connection with some of the benevolent operations of the Church of Scotland.

The classification then made was in these four groups: 1. A wealthy class, able to select and carry out their own plans of life in the main independently—one-sixth of the people. 2. An uprising class, struggling for better advantages for themselves and their children—one-third of the people. 3. A sinking class, tending downward except for helpful influences brought to bear on them by others—one-third of the people. 4. A sunken class, confirmed criminals and paupers—one-sixth of the people. Such investigations have a bearing upon discussions such as that of the Society recently upon our relative moral and physical progress.